

THE SHRINE *of* WISDOM

VOL. XVIII. NO. 73.

AUTUMN SOLSTICE 1937

THE LAWS OF MANU

WITH A COMMENTARY BY THE EDITORS OF THE
SHRINE OF WISDOM

1. *The Creation**

81. "In the Krita Age dharma stands on four feet and is complete, as is truth also; nor does any advantage accrue to men by unrighteousness."

In chapter viii. 16, and in the *Mahabharata*, dharma is likened to a bull. Each of the four feet represents one of the essential virtues or qualities necessary for the fulfilment of dharma, even as basic principles of reality are necessary for the attainment of integral truth.

82. "But in the other ages, by reason of the accession of wrong, dharma is deprived successively of one foot, and through the prevalence of theft, falsehood and fraud, is diminished by a fourth in each age.

83. "Men, free from disease, and with all kinds of prosperity, live four hundred years in the Krita Age, but, in the Treta and in each of the succeeding ages, their life becomes shorter by a fourth.

84. "The life of mortals, as mentioned in the *Veda*, the blessings resulting from good works, and the powers of embodied beings, are fruits apportioned among men according to the character of the ages.

85. "One set of duties is prescribed for men in the Krita Age,

* For previous sections see *Shrine of Wisdom*, Nos. 69, 70, 71 and 72.

others in the Treta and in the Dvapara Ages, and others again in the Kali Age, in proportion as these ages decrease in length.

86. "In the Krita Age the chief virtue is declared to be austerity; in the Treta, knowledge; in the Dvapara, holy sages proclaim sacrifice as the particular duty; in the Kali Age the only duty is generosity."

The doctrine of the four ages is found in the mythologies of various races, and although the records differ there is a close correspondence in their general outline. Especially is this so in respect to the Golden, Silver, Bronze, and Iron Ages described by Hesiod.

The correlations shown in the above verses make a direct appeal to reason. Thus there are reciprocal relations between the nature of each age and the character of mankind during that age; between the character of mankind and the importance of the duties which are assigned to men; between the measure of their performance of duty and the length of their life, the blessings which they receive and the powers and capacities they possess.

This teaching is not fatalistic, although it may appear to be so when viewed in a superficial manner. In one sense the ages represent concurrently existing conditions in one or other of which individuals live according to their state of consciousness. In another sense they may be considered as successive conditions through which mankind in general passes as it moves in an upward or a downward direction in the trend of progress. From either viewpoint, however, the ages represent conditions, and any limitations connected with them are of an external nature. Limitations are neither fore-ordained nor arbitrarily imposed by a superior power. Man, individual and collective, exists where he is only because he is linked to that place by the effects of his previous activities.

All the great teachers affirm that it is possible to live in the ideal realms even while in the body; the essential qualification for this being the acquisition of the higher virtues—an interior, not an exterior condition. Character determines destiny.

87. "But for the sake of preserving this universe, the Being supremely glorious ordained separate duties for those who sprang from His mouth, His arms, His thighs and His feet."

Those who sprang from the different parts of Brahma's body are the four castes, arranged in hierarchical order according to the dignity of the respective parts from which they are said to have originated.

88. "For Brahmanas He assigned teaching and studying the *Veda*, sacrificing and assisting others to sacrifice, giving alms and receiving them.

89. "The Kshatriyas He commanded to protect the people, to bestow alms, to offer sacrifices, to study the *Veda*, and to shun attachment to objects of sense.

90. "To keep herds of cattle, to bestow alms, to offer sacrifices, to study the scriptures, to trade, to lend money, and to cultivate land are prescribed for the Vaishya.

91. "One principal duty the Lord assigned to the Sudra—service of the higher classes without stinting."

The caste system has many aspects. It may be considered from the standpoint of philosophy, religion, sociology, history, and in other ways.

While caste, in India, is at the present day almost entirely a matter of heredity and tends to have a separative influence, its real basis is primarily in the principal types of mankind with their differences of character and capacity, and the duties which are the natural concomitants of these.

There are four kinds of work necessary for ideal mundane life. These accord with the qualities and capacities of the four castes and the principles which they represent: reason, in its fuller sense, corresponds to the Brahmanas; will, with its ordinative and protective function, to the Kshatriyas; desire or instinct, through which the external necessities of life are produced and distributed, to the Vaishyas; and the physical body, which serves the higher faculties, to the Sudras.

Thus, since differences in character, culture, capacity, duty, and function are fundamental in the proper organization of mundane life, the principles underlying caste are not arbitrary, but natural, and are seen to have been wisely ordained.

The specific work of each caste represents an orderly division of labour; each is indispensable for the complete welfare of the commonwealth.

The characteristics of the three classes of citizens and the

slaves mentioned by Plato in *The Republic* and *The Laws* correspond in almost every detail with those of the four castes.

Class differences are not confined to India but are found in all countries, both oriental and occidental.

Extreme caste or class exclusiveness, however, tends to crystallize the original pure basic idea and purpose of caste into a rigid external form which ignores the essential interdependence of humanity and the value and dignity of every kind of service. In all forms of service where any interchange of benefits takes place there should be the recognition of the mutuality of service.

All human beings are the children of Brahma; all are equal in essence; all possess the same potentialities. Differences are the result of the specific exercise given to the different faculties and the degree of their unfoldment.

Since Brahma is omniscient, He creates with knowledge and purpose. Every human being therefore must possess a definite and individual purpose, the fulfilment of which confers upon him a real dignity and a definite place in the social order.

Within the four main castes are many sub-castes. These are determined chiefly by the particular character of the work in which the various members of each caste are engaged, and they rank in a hierarchical order according to the importance of the work performed. There is a similarity between these sub-castes and the crafts and guilds of Europe in the Middle Ages.

In the original constitution of the caste system, as presented in authoritative teachings of an early date, there was an absence of the rigidity and harshness which generally characterize its expression and practice to-day. It was formerly marked by flexibility, mutual helpfulness, and the recognition that the true position of anyone in the scale of excellence is determined by merit and not merely by birth. This is indicated in verse 66 of chapter 6:

“To whatever order he may be attached, let him, though he bear the visible marks of his order, fully discharge his duty, equal-minded towards all creatures; for the external mark is not the cause of merit.”

And in verse 128 of chapter 10: “The more the Sudra, keeping himself free from envy, imitates the behaviour of the

virtuous, the more he gains, free from blame, exaltation in this world and the next."

The fact that entrance into the highest caste was determined not by birth but by character is shown in the following passage from the *Chandogya Upanishad*, chapter 4:

"Satyakama addressed his mother Jabala and said: 'I wish to become a student of sacred knowledge, Mother. Of what family am I?'

"She said to him: 'I do not know, my child, of what family thou art. In my youth, when I had to move about much as a servant, I conceived thee. So I do not know of what family thou art. However, I am Jabala by name. Thou art Satyakama. Say that thou art Satyakama Jabala.'

"Then he went to Haridrumata Gautama and said: 'I wish to become a student of sacred knowledge. May I be a pupil of yours, sir?'

"He said to him: 'Of what family art thou, my friend?'

"He replied: 'I do not know, sir, of what family I am. I asked my Mother and she answered: "In my youth, when I had to move about much as a servant, I conceived thee, so I do not know of what family thou art. However, I am Jabala by name: thou art Satyakama." I am Satyakama Jabala, sir.'

"He said to him: 'No one but a true Brahmin would thus speak out. Go and fetch the fuel, my child, I will receive thee as a pupil. Thou hast not swerved from the truth.' "

The following verses from chapter 11 also bear upon the subject:—

"He who possesses faith may receive pure knowledge even from a man of lower caste; may learn the highest virtue from the lowest, and gain an excellent wife from a base family" (Verse 238).

"Even from poison, nectar may be extracted, even from a child, good advice, even from an enemy, good conduct, and even from an impure substance, gold" (Verse 239).

"It is prescribed that in times of distress a student may learn the *Veda* from one who is not a Brahmana; and that he shall pay attendance and obedience to him as to a teacher as long as instruction lasts" (Verse 241).

On the other hand by failure to fulfil his duties a member of any of the higher castes becomes degraded in rank.

The duties and functions of a caste or class represent its essential nature and constitute the reason of its existence and purpose. Nothing exists merely for itself alone but everything has some definite purpose to fulfil in the order to which it belongs. The privileges proper to a caste imply incidental obligations. When privileges are exploited and receive greater emphasis than vital duties deterioration inevitably results.

‘A twice-born man who, not having studied the *Veda*, applies himself to worldly matters, soon falls, even while living, to the condition of a Sudra and his descendants after him” (Verse 168).

“Twice-born” refers to members of the three higher castes, and is the title conferred upon investiture with the sacred cord during the Upanayana rite. This rite symbolizes a second or spiritual birth.

“Neither through years, nor through white hair, nor through wealth, nor through kinsmen, comes greatness. The sages have made this rule: ‘He who has learned the *Veda* completely is considered great by us’ ” (Verse 154).

This complete learning of the *Veda* is not simply mental knowledge, but an inner knowledge which implies the conformity of the whole nature to the real.

“The seniority of Brahmanas is from sacred knowledge, that of Kshatriyas from valour, that of Vaishyas from property and wealth, and that of Sudras from age” (Verse 155).

The castes are bound together through dharma, the divine law, and the faithful performance of duty by all in the general service.

92. “Man is declared to be purer above the navel; therefore the purest part of man is said by the Self-existent to be his mouth.

93. “Since the Brahmana sprang from Brahma’s mouth; since he was the first-born, and since he possesses the Vedas, he is by right the lord of this whole creation.”

In the order of manifestation the higher is produced prior to the lower, hence because the mouth represents the highest part of Brahma’s body from which the castes were produced, the Brahmana, as proceeding from the mouth, is the first-born.

The Brahmanas are regarded as the guardians of the Vedic wisdom.

Since man is at the head of nature and the Brahmanas correspond to the highest class, the latter are in a special sense the lords of objective creation, with all the prerogatives and responsibilities which this entails.

"The Brahmana should understand the means of livelihood prescribed by law for all the castes, should instruct the others in them, and himself live according to them as the law demands" (chapter 10, verse 2).

94. "Him the Self-existent, having performed austerities, produced in the beginning from His own mouth, in order that the oblations might be presented to the Gods, and offerings to the manes, for the preservation of this world.

95. "What created being is then superior to him, through whose mouth the Gods eat oblations and the manes offerings."

One of the duties of the Brahmana is that of offering sacrifices, not only for himself but for others.

Several kinds of oblations or sacrifices described in the later part of the book are prescribed for offering on various occasions.

The idea of sacrifice is of fundamental importance in almost every religion. It is not rooted in ignorance, nor is it a sign of decadence. The essential idea underlying sacrifice is the rendering to the Divine of the worship and adoration of the soul which are due; the offering back to Him of the gifts and blessings He has so freely bestowed, and the dedication of the life to His service and to the service of humanity.* It is also fitting to offer thanks and gratitude to the great ancestors to whom man is indebted for the innumerable benefits which they have so faithfully guarded and bequeathed to him, whereby his life has been enriched in all spheres of his activity. The greatest debt that he owes to his venerable predecessors is that due for the transmission of the sacred wisdom through which the soul may ascend the Holy Mount and attain union with the Supreme Lord.

True gratitude, praise, and worship enable the soul to be receptive to Divine grace and Providential guidance, through

* The offering of the fruits of the earth and other material things, when done in the spirit of gratitude, is a beautiful symbolic act, and may be an aid to the elevation of the soul.

which alone the soul can be truly blessed and the world preserved.

96. "Of created beings the most excellent are said to be those which are animated; of the animated, those that subsist by intelligence; of the intelligent, mankind; and of mankind the Brahmanas.

97. "But of Brahmanas, those learned in the *Veda*; of the learned, those who recognize the necessity and manner of performing their duty; of those who possess this knowledge, those who perform it virtuously; of those who perform it, those who know *Brahma*."

The culmination of these excellences in the knowledge of *Brahma* is most significant, for upon this knowledge the attainment of perfection largely depends, and in union with Him all excellences are possessed.

98. "The very birth of a Brahmana is a perpetual incarnation of the sacred law, for he is born to fulfil the sacred law and to attain union with *Brahma*.

99. "When a Brahmana comes into existence, he is born above the world, the chief of all creatures, for the protection of the treasure of the law."

All men are destined ultimately to attain union with *Brahma*, but in order to fulfil their destiny it is necessary to acquire the virtues which belong to the highest class of mankind, represented in India by the Brahmanas, and thus to fulfil the sacred law.

"Born above the world" implies that the Brahmana's consciousness is not merged in the body, but that he preserves the memory of his real self and of the celestial spheres.

"Protection of the treasure of the law." The following verses from chapter 11 are pertinent here:

"Sacred learning approached a Brahmana and said unto him: 'I am thy treasure, preserve me, deliver me not to a scorner; so preserved, I shall become exalted in strength' (Verse 114).

"But deliver me, as to a keeper of thy treasure, to a Brah-

mana whom thou shalt know to be pure, of subdued senses, dutiful, and not self-willed' " (Verse 115).

Everything of value needs to be guarded. The truly enlightened ones of all races are the Guardians of this priceless treasure, wisely teaching it, protecting it from misuse, and preserving it as the rightful heritage of all who prove themselves worthy to be heirs.

100. "Thus, whatever exists in the world is the property of the Brahmana; for on account of his superiority and his eminence of birth the Brahmana is entitled to it all."

Since everything in the nature of human intrinsic work has been produced by the highest of mankind and by them transmitted to the human race in general, and since they are the guardians and administrators of human welfare, as representing the ministers of Brahma, they are entitled to it all.

All great religions and philosophies, all social and economic organizations, all treasures of art, all scientific discoveries and technical developments through which the spiritual, intellectual, moral, aesthetic, and material life of the world have been enriched and elevated, are the work of comparatively few great geniuses: the mass of mankind having contributed almost nothing of original and primary value.

The Brahmana caste, like the Guardian class of Plato, is not concerned with personal possessions, its duties being the attainment and teaching of truth and the guidance of the activities of the other castes. The Brahmans were the trustees of the possessions of the nation.

101. "The Brahmana eats but his own food; wears but his own apparel, bestows but his own alms: other mortals enjoy what they have through the benevolence of the Brahmanas."

Thus the Brahmana is regarded as a father and protector of the other castes.

102. "In order clearly to declare his duties and those of the other castes, according to their order, the wise Manu Svayambhuva composed these Institutes of the Sacred Law."

The clear delineation of the nature and duties of the different cultural and social classes of mankind seems to be one of the most urgent and important needs of the present day.

Since individuals possess different characters, and particular capacities for performing various kinds of work, there must be special duties appropriate to the primary classes to which they naturally belong and the manifold grades into which they are sub-divided.

All of the castes are necessary, for the specific work of each is essential for the perfection of mundane life, and the collective duties prescribed for the four castes comprehend the principles that underlie all human activities. Thus the system is complete and when universally applied provides for the needs of every aspect of man's life.

103. "A learned Brahmana must study them with great care and he must rightly instruct his pupils in them, but none else but he shall teach them."

"None else shall teach them." In the ideal and basic constitution of mankind, the Brahmanas correspond to the higher rational principle through which conscious union with the spiritual world is realized. Those exalted souls who have entered into this union are alone properly qualified to teach the higher wisdom. The true Brahmana instructs all who are willing and fitted to benefit by his teaching, his aim being to raise all individuals to the highest possible level.

The efficient cause of this levelling-up is the work of those whose duty it is to teach: for knowledge is required before the rule of right conduct upon which elevative processes depend can be effectively practised.

Members of the Kshatriya caste have also participated in the work of instructing pupils, and some of the Hindu philosophies are attributed to Kshatriyas. Buddha, for instance, was born into the Kshatriya caste.

In the wider significance of caste all who acquire the qualities of a caste higher than that to which they nominally belong possess the privileges of the former in the true sense. Consequently although an individual may belong to the Kshatriya caste he may also fulfil the duties of the Brahmana caste:

104. "A Brahmana who studies these Institutes and faithfully fulfils the duties prescribed therein never becomes tainted by sins arising from thoughts, words, or deeds.

105. "He sanctifies any company which he may enter, his ancestors and descendants as far as the seventh person, and he also deserves all this earth.

106. "This most excellent code is the best means of securing welfare; it increases understanding, it brings honour and long life, it leads to supreme bliss.

107. "In this book the sacred law has been fully declared as well as the good and bad qualities of actions and the immemorial rule of conduct of the four castes.

108. "The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a prudent twice-born man should always be careful to follow it.

109. "A Brahmana who departs from the rule of conduct does not reap the fruit of the *Veda*, but he who duly follows it will obtain the full reward.

110. "The holy sages who saw that the course of sacred law is thus grounded on the rule of conduct, have taken the rule of conduct to be the most excellent root of all austerity."

The last five verses express different aspects of dharma or law, duty, justice, rule of conduct. Dharma is said to be rooted in the sacred *Veda*, which subsists in and is manifested by Brahma. The four Vedas may be regarded as containing a revelation of dharma, transmitted by the great Indian sages, and corresponding to the revelations of divine law of other peoples.

The statement that the sacred law is fully declared in *The Laws of Manu* signifies that the fundamental principles upon which all right and ideal conduct is based are therein expressed. The essential authority lies in the truth and reality of the principles, and the more particularized the application, the greater, as a general rule, is the possibility of overlooking or ignoring the sacred law and thus of making partitive judgments and of performing wrong actions.

The greatest and most exalted revelations and the most universal tradition always direct man to the transcendent

divine law or dharma for the rule of conduct whereby to guide his life.

Dharma in its more external aspects implies obedience to the instructions of the wise, the following of the examples of the saintly, and, lastly, conformity to civil law and social convention.

All of these aspects enter in some manner into the rule of right conduct, the degree in which they are obligatory being determined by factors of both an interior and an exterior nature—such as intellectual unfoldment and religious and social status. By establishing austerity in the rule of conduct and the sacred law there is the assurance that it will be guided by knowledge, thus avoiding superstitious and presumptuous pseudo-asceticism.

The following passages, taken from the later chapters of the book, are relevant to this subject:

“The *Veda*, sacred tradition, the customs of the virtuous and one’s own self-satisfaction, they declare to be the four-fold means of defining the sacred law” (Chap. II, 12).

Self-satisfaction, as used here, implies satisfaction of the higher self; the inner sanction to the rightness of any rule of conduct.

“Dharma violated verily destroys, but dharma preserved preserves, therefore dharma is not to be violated, lest violated dharma destroy us” (Chap. VIII, 15).

“The lord Dharma is a bull, the man who violates it is regarded by the Gods as an outcast. One should therefore beware of violating dharma (Chap. VIII, 16).

“Dharma (virtue) is the only friend who even after death follows us, for all else is lost when the body perishes” (Chap. VIII, 17).

“Therefore one should continually accumulate spiritual virtue, in order that it may be an inseparable helper after death; for with virtue as a companion one will traverse a gloom hard to traverse” (Chap. IV, 242).

(To be continued)

EXTRACTS FROM A DISCOURSE

BY JOHN NORRIS*

The Soul's Natural Being or Existence.—This is the first general perfection that accrues to the Soul from her Union with God; as she exists from Him, and in Him, so does she also exist by Him, or by her Union with Him; for God is the inmost support and foundation, as well as cause of all His works: the whole creation rests upon Him as upon a centre and He bears and sustains all things by His Essence, as He produces all things by His Will. As all things are united to God, so 'tis by their Union with Him that all things are; and though it be not necessary that whatsoever is united to God, should always continue to exist, yet it is essential to everything that exists, to be united to God, and nothing can be entirely separated from Him, without ceasing to be.

For should a creature exist, and yet not exist in God, pray what would be the foundation of his existence? Or would he want none? That we cannot say, for if he want none, then a creature will be able to subsist in and by himself; and if he can bear such solitude as this, it must be from such a perfection of his Nature as involves independency in being, which cannot be, but in a Being who is so perfect as to have existence essential to his nature; which perfection if we once grant a creature, we shall leave nothing that will distinguish him from his God. We cannot therefore say that a creature needs no foundation for his existence or that he can exist in nothing; he must therefore exist in something. But if that something be still a creature, there is nothing gained; for that creature being supposed not to be *Self-Subsistent*, will still need some further foundation. He must therefore have God for the foundation of his existence. He must subsist by his Union with Him, Who subsists in and by Himself, Whose Essential Presence is the great necessary preservative of whatever He has made, and Who “upholds all things by the Word of His Power.”

* See also *Shrine of Wisdom*, No. 68.

Intellectual Light.—This is another Perfection that redounds to the Soul from her Union with God; for God is Light, and he that dwelleth in God dwelleth in Light: God is Truth, and he that is united to God is also united to Truth. And how can an intelligent being dwell in Light without being enlightened, or be united to Truth without being instructed? God has in Himself the Ideas of all things; that is, all such perfections in *Himself*, as answer to, and represent, all the degrees of being that are *out of Himself*. This would be easily demonstrable from the general Nature of God, Who as being infinitely Perfect must needs be supposed to include within His Essence, after an intelligible manner, all degrees of Reality, the whole possibility of being. But, besides, how else could God make the world, how could He create, unless He be supposed to have in Himself the Ideas of all things?

The *Natural* Existence of things is founded upon their *Ideal* Existence; and if they had not first existed in *Idea*, they could never have existed in *Nature*; unless you will suppose God to have acted blindfold, and in the dark, without thinking of what He made, or considering how or for what He made it. If God made all things with counsel and design, if His Wisdom was then assisting to His Power (as who dare say it was not, especially since *Wisdom* Herself says that She was present at the making of the world) it is most certain that He must have the Ideas of all things in Himself, and that He made all things according to those Eternal Ideas. For there can be no design without thinking, and there can be no thinking without Ideas, without an immediate Object of Thought, which could be none other than the Essence of God Himself, as being antecedent to the existence of all creatures, which could then have no Being but in the Divine Mind. If therefore God made all things with counsel and design, He must have the Ideas of all things in Himself; but if you will say that God did not make what He has made with counsel and design, besides the impiety and absurdity of the supposition, I know not what advantage it is to the creation to have had a God for its Author, since blind chance or unaccountable fate would have done as well.

Besides, had not God an eternal foreknowledge of all His creatures? But how or by what could He eternally foreknow them, but in Himself, and by His own Eternal Ideas? For God could

not foreknow them as they *were not*, but as they *were*. If then God foreknew them from all Eternity, it is certain that they *were* from all Eternity. But they were not thus in Nature, therefore they were thus in their Ideas only, and consequently it was not in their natural, but in their ideal entities, that they were the objects of God's eternal foreknowledge. God foreknew them from Eternity, as they were from Eternity, that is, not in themselves, but in His own Eternal Ideas.

But now what a perfection must it be for a Soul to be united to such a Being as this; to Him Who possesses all the Eternal Reasons and Essences of things, with all their fixed and immutable habitudes and relations; Who is Essential Light, and Substantial Truth. Can a Soul united to such a Being want Light? Or can she doubt whether she has her Light from Him? Whence else should she have it? Whence else can she have it? or whence else need she have it? For if God has in Himself the Ideas of all things, and if the Soul be united to this Omniform Essence of God, it is plain that there is nothing wanting to the possible, nay, (in some degree) to the *necessary* illumination of the Soul; who, being united to God must also consequently be united to the Divine Ideas, which therefore not only may, but in some measure must, be the immediate object of her mind; which is all that I know of that which is requisite to Intellectual Illumination. It is therefore by our Union with God and His Eternal Truth, that we become rational and understanding creatures, Who if He either were not, or were never so little separate from us, we should fall immediately into an intellectual stupor and silence of Spirit, and should not be able to think one thought, or so much as to be conscious of our very being. For God is the true Light of all Spirits, and were this Light never so little eclipsed, an intellectual darkness would presently seize upon all minds, and the brightest intelligence would be struck blind. That they are not so now, is purely owing to that union they have with the Eternal Light and Truth, which becomes the immediate object of their minds, their Intelligible Light, their Idea. And thus it is also with the Soul of man, who partaking of the same Union, partakes also of the same Intellectual Light. As God sees all things in Himself, so she see all things in God, and it is by her Essential Union with Him that she does so.

THE HISTORY OF GREAT LIGHT

BOOK I. ORIGINAL INSTRUCTIONS IN TAO

BY HUAI-NAN-TSZE*

8. RIGHT CAUSES AND EFFECTS

Attempting to explain the Great Doctrine by means of insignificant illustrations is like setting a crab to catch a rat, or a toad to catch a flea. Not only would such teachings be inadequate to arrest evil and stem depravity, but they would rather tend to aggravate them.

In ancient times Kwen,† the father of Yu, built a city wall twenty-four feet in height, in consequence of which all the feudal princes abandoned their allegiance, and dwellers beyond the sea became false and crafty. Yu‡ knew that the Empire was infected with disloyalty, so he pulled down the wall and filled up the city moat, distributed largess among the people, and burnt all the armour and muniments of war. Thus by a display of kindness he caused those who dwelt beyond the sea to come and willingly offer their allegiance, and people from all sides to bring tribute; and when the feudal princes assembled at T'u-shan, bearing their jade insignia, they represented no less than ten thousand states.

So that cherishing a scheming crafty mind defiles one's original innocence and purity, and prevents both one's intelligence and virtue from becoming perfect. If a man does not understand the things pertaining to himself, how can he expect people from a distance to place confidence in him? Wherefore, if armour be strong, the weapons brought against it will be sharp; when the city wall is completed, battering engines will be prepared. If hot soup be poured into liquid already boiling, it will bubble up as much as ever; if you whip a snapping dog or a kicking horse

* For previous section see *Shrine of Wisdom*, Nos. 71 and 72.

† Kwen was Minister of Works for the Emperor Yao in 2297 B.C.

‡ Yu the Great rendered faithful services to the Emperors Yao and Shun. On the death of Shun in 2208 B.C., after observing a three years' period of mourning, in 2205 B.C. Yu succeeded him, becoming the founder of the dynasty of Hsia.

with a view to improving its behaviour, you will not be able to change its disposition even if you were Yi Yin* or Tsao Fu himself.

If a man restrains his desire, and the fear arising from it in his heart, he may follow in the track of a famished tiger with impunity; how much less will he care to avoid a dog or a horse? Wherefore, those who embody the teachings of Tao are quiet and at ease, yet meet with no impediments; while those who employ schemes and methods put themselves to great trouble, yet with no result. Now those who frame laws of unyielding severity, in which there is left no loophole of escape, have no chance of becoming princes or governors; and the method of those who use rods and whips, in enforcing such laws, is not one which has in it the elements of permanence.

Li Chu† had such clearness of vision that he was able to distinguish the point of a needle at a distance of over a hundred paces; yet he could not see the fish in the depths of the sea. Shih Kuang‡ had such quickness of ear that he was able to blend the individual tones of the eight winds in his music, and harmonize the five notes of the eight scales; yet he could hear no sound at a distance of over ten *li*.

In like manner, the strength of one man, however great, will not be sufficient to regulate even a small domain; while if the principle of Tao and the spontaneity of the Yang and Yin be brought into play, there will be no difficulty in tranquillizing the whole Universe.

Thus Yu accepted water as his model, in digging his canals; and Shen Nung§ based his agricultural labours on what he learned

* A famous Prime Minister of the T'ang dynasty. He kept his Emperor a prisoner until the latter reformed his ways.

† Li Chu (or Li Lou) was a man famous for his keen eyesight. He was a minister of Huangti (2698 B.C.); *Mencius* (Book VII, Ch. I) mentions him: "The eyesight of Li Lou and the skill of Kung-shu-tzu could not make squares or rounds without square or compasses."

‡ Shih Kuang made himself blind in order to concentrate more exclusively on music.

§ Shen Nung (the Divine Husbandman), by some said to be the successor of Fo-Hsi who extended the eight diagrams of his predecessor to sixty-four. Like Fo-Hsi, he is legendary, being the son of Niu-teng and a dragon. The dates of his reign are given as 3217-3078 B.C., a length of over 120 years.

from the budding sprouts. Now duckweed has its roots in water, and wood has its roots in soil. When birds are in the empty air, they can fly; when beasts tread upon solid earth, they can walk. Dragons live in the water; tigers and leopards among mountains: such is the nature conferred upon them by Heaven and Earth.

When two pieces of wood are rubbed together, they will ignite; when metals are brought into contact with fire, they melt. Spherical objects constantly roll about, hollow ones float easily: such are their natural properties.

When the spring winds blow, the sweet rain falls, and all things live and grow. The feathered ones brood and hatch, the furry ones breed and bear; plants and trees put forth all their glorious exuberance of foliage; birds and animals lay eggs and produce their young: no action is visible outwardly, and yet the work is completed. When autumn winds bring down the hoar-frost, the trees, though still alive, bow their heads, broken and bare; the falcon and the eagle pounce ruthlessly upon their prey, and reptiles and insects burrow into the ground and become torpid; then plants and trees strike root, fishes and turtles dive into the depths of the sea; no action is visible outwardly, yet they disappear, and their forms are no more seen.

9. THE ADAPTABILITY OF NATURE

Creatures that live in trees make their nests of brushwood; such as live in the water have their lurking-place in holes. Birds and beasts have grassy jungles for their dwellings, while human beings have houses. Oxen and horses are useful on dry ground, boats where water is abundant; the country of Hsiung-nu produces thick furs, the districts of Soochow and Che-kiang, bean and grass cloth for summer wear. Each place produces that which is necessary for its requirements, in order to counteract the dryness or humidity of the climate; and at every place such things are used as are calculated to resist extremes of cold and heat. Wherever the lot of living creatures is cast, there it will be found that provision is made for their comfort; and from this it may be seen that spontaneity is the original law of nature. What scope is there here for the interference of Sages?

10. CONFORMITY WITH CUSTOMS

To the south of Mount Chiu-yi there is very little land industry but much on the water-ways; in consequence, the inhabitants cut their hair and wear a loin cloth instead of trousers to facilitate wading and swimming; their sleeves are short, leaving the arms bare, so that they may be free to propel their boats; all of which is the result of their aquatic surroundings.

To the north of Yen-men, the natives do not eat grain, they disregard the aged and honour the robust; according to their customs, it is bodily strength that is most highly prized. The men never part company with their bows; the bridles are never taken off the horses; such is their custom. Thus when the Emperor Yu went to the country where everybody went about naked, he removed his clothes before crossing the frontier, resuming his robe and girdle on leaving it again. This was in order to conform to the customs of the country.

Now if those who have occasion to transplant trees neglect to consider whether their nature requires a sunny or a shady position, many of the trees will inevitably wither. Thus if orange-trees are transplanted to the north of the Yang-tsze, their fruit will be changed into a small, bitter, rough-skinned sort. The thrush never passes the River Chi, if the porcupine crosses the River Wen, it dies; for neither the forms nor the nature of these objects are changeable, nor may their surroundings or the places to which they are indigenous be altered.

(To be continued)

I know the All-pervading Supreme Being Who is exalted above all, glorious like unto the suns and aloof from darkness. By knowing Him alone is death conquered. Except this, there is no other road leading to Salvation.

From the *Vedas*

GOD AND THE FACULTIES OF THE SOUL

FROM DRUIDIC WRITINGS

Question.—What is conscience?

Answer.—The eye of God in the heart of man, which sees everything that is perceptible, in its right form, place, time, cause, and purpose.

Q.—What is reason?

A.—The revolving of the conscience, whilst it contemplates by means of sight, hearing, and experience, whatever comes before it.

Q.—What is understanding?

A.—The working of the conscience, whilst it exercises its energies and might for the purpose of acquiring and improving good science.

Q.—What is wisdom?

A.—Science acquired by the revolving of the reason, and the powerful working of the intellect, which obtain science from God and goodness, and by success in the improvement of them.

Q.—What is sense?

A.—The exercise and rectification of wisdom, by studying the manner in which it has been obtained, and tasting the counsels of other wise men.

Thus thou knowest the correct saying of wisdom; "Take as an answer, I know, and I do not know, and try to understand it. He who possesses wisdom, will correct himself, and will not stand in need of another."

Q.—Didst thou not say that knowledge may be rectified by the counsel of wise men?

A.—Yes; for trying the advice of wise men, and tasting that which is wise, causes one to improve in wisdom, that is, not by the acquisition of counsel and instruction, but by applying them to the taste, as if bodily food were given to the wretch that asked it. It is not the giver that feeds the body, but he that takes what is proper for him, omitting what is otherwise.

Q.—What is God?

A.—The life of all lives.

Q.—What is the spirit of God?

A.—The power of all powers.

Q.—What is the providence of God?

A.—The order of orders, and the system of systems.

Q.—What is the power of God?

A.—The knowledge of all knowledge, the art of all arts, and the agent of all agents.

Q.—What is truth?

A.—The science of wisdom preserved in memory by conscience.

Q.—What is justice?

A.—The art and office of conscience, regulated by reason, understanding, and wisdom, considering and acting accordingly.

Q.—What is judgment?

A.—God co-reasoning with man in his conscience, in respect of the knowledge which he possesses, after he has revolved in his mind what has been demonstrated.

Q.—What is the soul?

A.—The breath of God in the carnate body.

Q.—What is life?

A.—The might of God.

Readers will observe the quaintness of the foregoing questions and answers, and the unusual manner in which some of the words are used. They are, however, imbued with that truly mystical spirit characteristic of the true Druidical writings which relate all things to the Divine.

SEED THOUGHT

Knowing the highest good, one should never be careless. Guarding one's self, always prudent, one should pass life on the right road.

Man! thou art thy own friend; why wishest thou for a friend beyond thyself? Whom he knows as a dweller on high, him he should know as a dweller far from sin, him he should know as a dweller on high.

Man! restraining thyself from the outward world, thou wilt get free from harm. Man, understand well the truth; exerting himself in the rule of truth a wise man overcomes Mara.

From the *Akaranga Sutra*—A Jaina Scripture.

THE ELEMENTS OF THEOLOGY

PROCLUS*

PROPOSITION LXVI

All beings with reference to each other, are either wholes, or parts, or the same, or different

For either some of them comprehend, but the rest are comprehended, or they neither comprehend, nor are comprehended. And they either suffer something which is the same, as participating of one thing, or they are separated from each other. But if they comprehend, they will be wholes, and if they are comprehended, parts. If also many things participate of one thing, they are the same according to this one. But if they are alone many things, so far as they are many they will be different from each other.

PROPOSITION LXVII

Every wholeness is either prior to parts, or consists of parts, or is in a part

For the form of each thing is either surveyed in its cause, and we call that which subsists in its cause a whole prior to parts. Or it is seen in the parts which participate of it; and this in a twofold respect. For it is either seen in all the parts together, and this is a whole consisting of parts, and part of which being absent diminishes the whole. Or it is seen in each of the parts, so that the part also becomes according to participation a whole; which makes the part to be a whole partially. The whole, therefore, which is according to hyparxis consists of parts. But the whole which is prior to parts is according to cause. And the whole which is in a part is according to participation. For this also according to an ultimate diminution is a whole, so far as it imitates the whole which consists of parts, when it is not any causal part, but is capable of being assimilated to the whole, of which the parts also are wholes.

* For previous sections see *Shrine of Wisdom*, Nos. 65 to 72.

PROPOSITION LXVIII

Every whole which is in a part, is a part of that whole which consists of parts

For if it is a part, it is a part of a certain whole. And it is either a part of the whole which it contains, according to which it is said to be a whole in a part, but thus it will be a part of itself, the part will be equal to the whole, and each will be the same, or it is a part of a certain other whole. And if of some other, it is either the only part of that, and thus again, it will in no respect differ from the whole, being one part of one thing, or it is a part in conjunction with another part. For of every whole the parts are more than one, and that will be a whole from many parts, of which it consists. Thus the whole which is in a part, is a part of the whole which consists of parts.

PROPOSITION LXIX

Every whole which consists of parts, participates of the wholeness which is prior to parts

For if it consists of parts, the whole is passive, that is, the whole participates of another whole: for the parts becoming one, are passive to a whole on account of their union, and the whole subsists in parts which are not wholes. But the imparticipable subsists prior to every thing which is participated. The imparticipable wholeness, therefore, subsists prior to that which is participated. Hence, there is a certain form of wholeness, prior to the whole which consists of parts, which is not passive to whole, but is wholeness itself, and from which the wholeness consisting of parts is derived. For the whole indeed, which consists of parts, subsists in many places, and in many things, in various ways. It is, however, necessary that there should be a monad essentially of all totalities. For neither is each of these wholes genuine, since it is indigent of parts that are not wholes, of which it consists: nor is the whole which is in a certain thing capable of being the cause of wholeness to all other things. Hence, that which is the cause to all wholes of their being wholes, is prior to parts: for if this also consisted of parts, it would be a certain whole, and not simply whole. And again, this would be from

another whole, and so on, to infinity; or it will subsist on account of that which is primarily a whole, and which is not a whole from parts, but is a wholeness.

PROPOSITION LXX

Everything which is more total among principal causes, illuminates participants prior to partial natures and when these fail still continues to impart its illuminations

For a more total cause begins its activity upon secondary natures prior to the activity of that which is posterior to it, and is present in conjunction with the presence of the posterior. When likewise that which is posterior no longer acts, the more causal nature is still present and continues to act. And this not only in different subjects but also in each of the natures that sometimes participate. Thus it is necessary, for instance, that being should be first generated, afterwards animal, and afterwards man. And man indeed is not if the rational power is absent, but there is still animal, breathing and sentient. Again, life failing, being remains. For though a thing does not live, yet it has existence. And the same is true respecting all things.

The cause, however, of this is that the more causal nature acts on the thing caused before the less causal acts. For the thing caused participates first of that which is more powerful, and that which is secondary, subsequently acting, that which is more powerful acts with it: because everything which the secondary nature produces, the more causal nature produces likewise in conjunction with it. When the former also fails, the latter is still present. For the communication of the more powerful cause, operating more extensively, leaves that which participates it, after the energy of the less powerful cause has ceased. For through the communication of the secondary, it corroborates its own illumination.

(To be continued)

IMPEACHMENT AND VINDICATION OF THE DIVINE GOVERNMENT

The following verses are extracted from John Muir's early translation of part of the third chapter of the *Mahabharata*.

They illustrate the irrationality of accusing the Divine of injustice and the futility of unbelief and rebellion, emphasize the truth that all things and events are subject to the Divine law and show that when man seeks to understand this law and conforms to it he is providentially guided to the realization of the highest good.

Yudishthira and Draupadi are the king and queen of the Kurus who are wandering in the forest, exiled from their kingdom.

DRAUPADI SPEAKS:

Beholding noble men distrest,
Ignoble men enjoying good,
Thy righteous self by woe pursued,
Thy wicked foe by fortune blest,
I charge the Lord of all—the strong,
The partial Lord—with doing wrong.

His dark, mysterious, sovereign will
To men their several lots decrees;
He favours some with wealth and ease,
Some dooms to every form of ill.

As puppets' limbs the touch obey
Of him whose fingers hold the strings,
So God directs the secret strings,
Which all the deeds of creatures sway.

.

As trees from river-banks are riven
And swept away, when rains have swelled
The streams, so men by time impelled
To action, helpless, on are driven.

God does not show for all mankind
A parent's love, and wise concern;
But acts like one unfeeling, stern,
Whose eyes caprice and passion blind.

YUDISHTHIRA REPLIES :

I've listened, loving spouse, to thee,
I've marked thy charming, kind discourse,
Thy phrases turned with grace and force,
But know, thou utterest blasphemy.

.

Of all the men who care profess
For virtue—love of that to speak—
The unworthiest far are those who seek
To make a gain of righteousness.

Love duty, thus, for duty's sake,
Not careful what return it brings:
Yet doubt not, bliss from virtue springs,
While woe shall sinners overtake.

By ships the perilous sea is crossed;
So men on virtue's stable bark
Pass o'er this mundane ocean dark,
And reach the blessed heavenly coast.

.

The Gods—for such Their sovereign will—
Have veiled from our too curious ken
The laws by which the deeds of men
Are recompensed with good and ill.

No common mortal comprehends
The wondrous power, mysterious skill,
With which these Lords of all fulfil
Their high designs, Their hidden ends.

These hidden things those saints discern
 Alone, whose sinless life austere
 For them has earned an insight clear,
 To which such mysteries open lie.

So let thy doubts like vapours flee,
 Abandon impious unbelief;
 And let not discontent and grief
 Disturb thy soul's serenity.

But study God aright to know,
 That highest Lord of all revere,
 Whose grace on those who love Him here
 Will endless future bliss bestow.

HYMN OF HEAVENLY BEAUTIE

The means, therefore, which unto us is lent
 Him to behold, is on His workes to looke,
 Which He hath made in beautie excellent,
 And in the same, as in a brasen booke,
 To read enregistered in every nooke
 His goodnesse, which His beautie doth declare;
 For all that's good is beautiful and faire.
 Then gathering plumes of perfect speculation,
 To impe the wings of thy high-flying mynd,
 Mount up aloft through heavenly contemplation,
 From this darke world, whose damps the soul do blynd,
 And, like the native brook of eagles kynd,
 On that bright Sunne of Glorie fixe thine eyes,
 Cleared from the grosse mists of fraile infirmities.

SPENSER.

JEWELS

Paradise shall be in me; all whatever God has and is shall appear in me . . . all colours, powers and virtues of His Eternal Wisdom shall be manifest in me, as in His likeness. I shall be the manifestation of the Divine and spiritual world and an instrument of God's Spirit, wherein He makes melody with Himself, with this voice which I myself am. I shall be His instrument, an organ of His expressed Word and Voice; and not only I, but all my fellow-members in the glorious choir, the instruments of God. We are all strings in the concert of His joy; the spirit from His mouth strikes the note and tune of our strings.

JACOB BOEHME.

Teach me, O Lord, and enable me to live the life of saints and angels. Take me out of the langour, the irritability, the sensitiveness, the anarchy, in which my soul lies, and fill it with Thy fulness. Breathe on me with that Breath which infuses energy and kindles fervour. In asking for fervour, I am asking for faith, hope, and charity, in their most heavenly exercise: I am asking for that loyal perception of duty, which follows a yearning affection: I am asking for sanctity, peace, and joy. Nothing would be a trouble to me, making a difficulty, had I but fervour of soul. Lord, in asking for fervour, I am asking for Thyself, for nothing short of Thee, O my God. Enter my heart, and fill it with fervour by filling it with Thee.

J. H. NEWMAN.

Delight thyself so in Him that thy heart receive neither the world's joy nor the world's sorrow, and dread not any anguish nor hurt that may befall thee bodily, nor any of thy friends; but commit everything unto God's will, and ever thank Him for all His sendings; so that thou mayest have rest and savour in His love: for if thine heart be led either with fear of the world, or by comfort of the world, thou art very far from the sweetness of Christ's love.

RICHARD ROLLE.